361 and villages differ considerably depending on the quality of the soil. In the densely populated western districts one passes a cluster of homesteads every quarter or half hour, but in the thinly populated eastern districts one sometimes travels over an hour without seeing or passing a courtyard or a village.

363 One never sees many people outside, neither on the roads, near the grazing cattle, nor in the fields. Only close to the huts and within the kraals does one see people walking, standing, and squatting in groups. Old people 70 years old and older
145 are extremely rare. Very few seem to live beyond the age of 60, and this seems to be more often the case with the Batussi than with the Bahutu.

161 According to missionaries' reports, the population has been increasing during the last ten years or so, since the petty wars between the batwale and the princes and the invasions of the Banjaruanda and the Baha [Ha] have become rarer and less bloody. Only in the Tanganyika region which has been hit by
164 sleeping sickness has the population decreased considerably.
731 In the rest of Urundi the number of inhabitants is occasionally reduced considerably by smallpox epidemics or by crop failures, which are especially fatal to children, but such famines are relatively rare. In 1892, 1896, 1904-5 and 1908, rinderpest, bad harvests, and smallpox caused great devastations. In 1910 the distress resulting from drought in eastern Urundi was so great that the mission at Mujaga had to buy up large amounts of manioc and beans in Uha for their natives. Some travelers
181 claim that the majority of the Bahutu are waiting to be liberated from their conquerors. I cannot confirm this from my observations. [20] [Fig. 2 appears here in original text.] [21] The enthusiastic reception that the Bahutu gave at the time to the first European arriving there, Oskar Baumann in Urundi and Count Götzen in Ruanda, did indeed spring from the traditional hope for a great new conqueror who would usher in a golden age, but like all East African Bantu the Bahutu of Urundi and Ruanda do not in the least thirst for freedom. As has been mentioned above, they are submissive and dependent on others; they are happiest under firm authority and as accustomed to the discipline of their

[Text continues on page 31]

854 p. 63). In order to put the child to sleep and also to soothe it
513 in the daytime, the mother may lightly pat its back and occasionally sing a monotonous "cradle song." Van der Burgt has recorded one in which the evil mother-in-law is mentioned to frighten the child: "Be quiet; otherwise I shall take you to the mother-in-law. She will give you only water. When the cows come home and are milked, you will go hungry. Mother-in-law will not protect you from the sun nor against hunger" (No. 19, p. 71).

861 Spiritually and morally the children grow up wild. There is no effort to cure children of bad habits nor to teach them good ones. As long as the children's bad manners do not inconvenience the parents, they even take pleasure in inciting them to fits of temper, to fight, and to steal. Only in exceptional cases is there any practical training in special jobs and handicrafts. Whatever the children learn is acquired by observation, listening, and by helping with work. From an early age they must help their parents in all their work, and being by nature intelligent and vivacious, they soon become surprisingly independent.

145 Boys reach puberty (kukura) when they are between 12 to
864 15 years old, girls even earlier. Long before that, however,
839 they are enlightened about sexual matters and have learned many loathsome things of a sexual nature from those who are older. This does not mean that they have sexual intercourse at a very early age, but onanism and masturbation are widespread vices.

[113] About these practices van der Burgt reports (No. 19,
839 p. 361): "Puellae praesertim horibili huic vitio valde deditae sunt, sub praetextu quidem, ut magis aptae fiant matrimonio et viris placeant. In actu ipso nefando quoddam juramentum vel potius imprecationem pronuntiant: witsche inka ninokura ndasy'inka. Insuper variis mediis utuntur ad majorem voluptatem sibi procurandam. Media generatim sunt plantae, vel radices plantarum arborumve, quibus labia perfricantur." [Tr., "The girls especially are given to indulge in this horrible vice at an early age under the pretext that this makes them more fit for